

A

RELIGIOUS MAGAZINE.

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NEW-HAMPSHIRE YEARLY MEETING.

THE New-Hampshire yearly meeting, was holden at Weare, on the 9th, 10th, & 11th of June. The scene was truly solemn, interesting, animating and delightful. A large number of gospel laborers, of different ages ; from the hoary head to the sprightly youth ; and some from almost every point of the compass, all centering to their anniversary ; not appearing like so many gentlemen of the bar ; nor arrayed like those who fill the ranks of worldly honor : but in imitation of their glorious commander were adorned with modest apparel, of meek and lowly carriage, and appeared to be clothed with the garments of salvation ; armed with the sword of the spirit, and shod with the preparation of the gospel of peace. These, also, were many of them, accompanied to the meeting ; by brethren and sisters from their respective places of residence. This last circumstance, brought fresh to mind, that sacred promise, Psal. cxxvi. 5th and 6th. " They that sow in tears, shall reap in joy. He

that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." These were richly laden ; and it was not with them as it is with the Camels of Arabia ; which, though they bear the sweet spices, feed on the shrubs : but they were kindly received and courteously entertained. The inhabitants of Weare, conducted in all respects, as if they were accustomed to hear, and loved a free gospel. Their hearts were open, their houses, barns, and pastures were open ; and their tables generously spread, and richly furnished with the comforts of life, for the refreshment of those humble ministers and their associates. The language of the most respectable people in the place, to them, was similar to that of Laban, to the servant of Abraham, when sent to woo a bride for his masters Son. " Come in thou blessed of the Lord ; wherefore standest thou without ? For I have prepared the house, and room for the Camels." They seemed to think nothing too good, or too much, that they could do for the comfort and refreshment of the followers of Christ, and all without money or price ! Saturday, 9<sup>th</sup> of June, 10 o'clock A. M. the brethren assembled at the meeting-House for business. After solemn supplications, prayers, intercessions, and giving of thanks for all men ; and a particular request to God for wisdom to direct ; and his holy spirit to lead and influence, in all the duties of the day ; we organized the meeting in our usual form ; and attended to a representation of the several Quar.

terly-Meetings. The forenoon was mostly spent, in telling, and hearing good news, from different parts of Zion, which was very refreshing, for although there were complaints from some places, of too much remissness; yet from many others, there were accounts of glorious revivals, and great additions. The afternoon was spent in public worship, very agreeable. Sabbath 10th of June, the people flocked from every direction to hear the word of God. Two Sermons were delivered in the course of the day. One by J. Buzzell, and one by Elder Eben. Scales, which were followed by many pithy exhortations, and fervent prayers. The assembly, though large, were very orderly, and conducted with great propriety, and appeared as if they believed what they heard, and intended to reduce it to practice. Monday 11th June, was spent much in the same manner. Two Sermons were delivered; one by Clarrissa H. Danforth, from Rev. xii. i. "And there appeared a great wonder in heaven, a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars." The other, by J. Buzzell, from James ii. 24. "Ye see then how that by works a man is justified, and not by faith only." A great solemnity rested on the congregation in general; they still behaved with great decency; and many of the youth, shew signs of a deep concern for the salvation of their souls. Many weighty exhortations were delivered in the course of the day, both from male and female, which we trust, will be long remembered



by those who heard them. I have not witnessed a more agreeable interview, in any yearly meeting holden in New-Hampshire, for many years. There was nothing to be seen in, nor about the meeting, inconsistent with the solemnity of the occasion.

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#### MEETING AT CANDIA, N. H.

Wednesday, 13th of June, I attended a meeting of worship with the brethren at Candia in a meeting-House built, and occupied by Elder Moses Bean. Three Sermons were delivered in the course of the day, one A. M. by Elder Mark Fernald, one P. M. by Clarrissa H. Dantorth, and one by J. Buzzell. The congregation was large and attentive. A large part of the congregation appeared to be brethren and sisters in Christ; and a considerable number of that part, babes in the kingdom; who have been the happy recipients of emancipating grace, in the course of the late glorious revival, which has been experienced in that region, I believe the Lord has much people in that place.

“My soul, how lovely is the place,  
To which thy God resorts!  
'Tis heaven, to see his smiling face,  
Though in his earthly courts.”

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#### FUNERAL OF ZACHARIAH BOODY.

Friday 15th of June, on my return from Candia; as I was about entering the town of New-Durham, my ears were saluted with the mournful tidings of the death of Zachariah Boody, an



old friend, and distant relative, who had been "a succourer of many, and of myself also;" and with whom I had spent many agreeable hours, while in an infant state of religion. As I drew near, a mournful scene presented, and my heart was deeply penetrated, while I beheld the people from almost every direction, some on foot, some on horseback, and others in carriages, gathering to the house of mourning; to pay their last respects to one of the first settlers in New-Durham; one of the principal fathers of the town, and one of the first professors of experimental religion in that region, who had ever helped to bear the burden in the heat of the day. When I entered the scene, I was informed that he met the King of terrors with great composure, and christian fortitude; and died well resigned to the will of his God. His life was useful, and his death is lamented, by all his relatives, his neighbours, and townsmen; and especially by the poor people, whose wants have been so often supplied by the opening of his hand. Many tears were shed, in the course of the scene; and many remarks made; but, nothing affected my heart so much, as a remark made by a poor woman. Who as she stood behind me weeping, said. "*Well I know, the poor have lost a good friend.*" The funeral was conducted with great decency and solemnity. At the request of the friends, a discourse was delivered, adapted to the occasion, by the Editor, from Mat. xxiv. 44. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

## REVIVALS.

The revivals in Parsonsfield and Cornish still continue; but are more particularly, of late, spreading in Cornish and Limerick. The work is gradual, but very solemn. The whole number baptized and added to this church since the last revival began, is 48, that is to say, 19, by Elder Buzzell, and 29 by Elder Cristopher Bullock. It is probable that a number more will go forward soon. The last accounts from Belgrade and Farmington, S. M. were refreshing, the work was still spreading. Three churches have been lately added to the Farmington Q. M. I hope I shall be able to give my readers, a more perfect account, of the general state of religion, in that section of the country, in my next, as I expect, that my brethren in that quarter, are using every exertion, to collect as perfect an account as possible, of the churches, ministers, number of members &c. and as soon as they transmit it to me, I shall give it to my readers.

## EDGEComb, Q. M. S. M.

I received a line from brother Barnabas Fledge, dated at Wiscasset, the 6th of last month, inclosing the proceedings of their last Q. M. which was holden on Squam Island; which gives some good account of the state of churches. He also states, that the Lord is at work among the people, and desires that the Lord may give some of his gospel laborers a message for Wiscasset. "Lord send by the hand of whom thou wilt send."

N. B. The Elders belonging to the Edgecomb Q. M. will confer a great favor on the Editor, if they will as soon as they conveniently can, collect, and transmit to him the number of their churches, and the number of baptized members belonging to each church : also the names of all their ordained Ministers, and the places of their residence.

*A few extracts from my correspondent THE RELIGIOUS INFORMER, will give my readers a sketch of the general state of religion, in RHODE-ISLAND, VERMONT, and NEW-YORK.*

1 : *Extract of a letter from Elder Ray Potter, dated at Pawtucket R. I. May 19th 1821.*

“ There has been quite a glorious revival of religion in this place, which began about a year past, and has continued ever since, and is still progressing. There were a year ago, only two or three brethren, who seemed determined to contend for the liberty of the gospel in its primitive likeness, who having got starved out, for want of hearing the gospel preached free to all, determined to meet by themselves, if there were no more to associate with them, and to call upon the name of the Lord ; and if any of the unconverted should come to hear, to declare that salvation was free for all, without money, and without price. The good Shepherd blessed their endeavours, and although their number was few at first, yet they so increased, that the house was soon filled with hearers, and some appeared to be enquiring the way to Zion. After



much entreaty, I consented to make an appointment, and to come and try to preach to them, little aware, however, of what was about to transpire. The first time I preached, there were a number awakened, and one, while I was speaking cried vocally for mercy, and after meeting, it was a weeping time indeed with many souls. This seemed so to call my attention, that I could not feel clear without making another appointment, and finally the work kept prevailing, and I kept preaching to them as often as I could, and the Lord has kept turning and overturning, and at length I have turned in hither for a season, to woo a bride for my master—We have had about persecution enough to keep the rust from us, there having been almost every thing said of us, but just calling us what we profess to be.—“*The Disciples of Jesus.*” And a considerable part of it has come, too, from those, who ought to endeavour to keep the unity of the spirit in the bond of peace. “Free-Willers—Self-willers—saving themselves by works, Runagates—no meeting-houses—delusions—enthusiasm—it will soon die away,” &c. &c. and probably a hundred other appellations have been attached to us by some of the dear souls, who have hitherto crammed the people with this kind of language: “You can come, and you can’t come; you will come, and you won’t come; you shall come, and you shan’t come; and you will be damn’d if you do come; and you will be damn’d if you don’t come”—The opposition for a long time clogged the wheel, that is, when the

converts were delivered from their sins, their way was so hedged up about going forward, by these frightful stories, that the work seemed sometimes to move slow; nevertheless, God reigns, and, let all his saints rejoice.

I have assisted in establishing a church here, consisting of between 60 and 70 souls, who appear to be of one heart and of one voice, low in the valley of humiliation, and praising God for redeeming grace and dying love. You will remember, that there was no church here of this sect which is so spoken against, and only two or three bretheren. The work is still prevailing. I have baptized occasionally the whole time, but there has been more coming forward of late. The fourth Sunday in March I baptized 15, the fourth Sunday in April, 14, and we expect about as many more, the fourth Sunday in this present month. Indeed there is a sound of an abundance of rain. The news of free salvation echoes, and crowds come to see and hear for themselves. We are now about erecting a meeting-house, which will be free for all of Jesus' heralds, who come along laden with the riches of the gospel. We have already about 1000 dollars given outright towards it, which will enable us to seat it free for the accomodation of any civil person, who wishes to hear without discrimination; that is, as far as the house will hold.

Brother Daniel Green, who is a patron of your Informer, has been an instrument in the hands of God in forwarding the work here, having re-

the laws and traditions of men and de-

clared himself to be a free soldier of Jesus, which has made no small stir with the "*Orthodox*" people in these parts ; and for which he has had to suffer reproach ; nevertheless, he endures hardness as a good soldier, and at present, I believe, is determined to live free or die in the field of the Lords battle. He is a man, in good circumstances in life, and has begun to blow the trumpet of salvation.

Deacon Gardner Buffington and his family, before brother Green turned too, to help, were about all of this craft, which were in Pawtucket, and were like sparrows alone on the house top, but continued to groan, mourn, and weep between the pourch and the altar, until God heard their groans and sent salvation from heaven ; since which, their little habitation has become a Bethel for Israel's God to dwell in. This is encouragement for individuals to pray and not faint.

There have been a glorious out-pouring of God's spirit almost all round us of late, of which I cannot now give you a circumstantial account. Brother Joseph White is laboring arduously in the gospel, and has a great field open through Burrilville, Gloucester, Smithfield, Scituate, &c. He informed me the other day, that there was a prospect of three new meeting-houses being erected through that part of the vineyard. Brother Henry Tatem is preaching the Gospel free in Cranston, and round about more southerly. Sister Clarrissa, H. Danforth has been an instrument in the hands of God of doing much



good in this country. We hope to see her again soon. The Methodist brethren have had some Glorious revivals among them."

"Brother, pray for me, that utterance may be given me, to make known the riches of the Gospel, and that my feeble body, which seems sometimes almost worn out through fatigue and labor in God's harvest; might yet be supported to preach Jesus to thousands and tens of thousands of my dear fellow mortals, yea, until I shall see the travel of the redeemers soul and be satisfied, and Jerusalem be a quiet habitation. Even so, Amen.

2. *Extract of a letter from Elder Ziba Woodworth, to the Editor of the RELIGIOUS INFORMER, Dated at Montpelier, Vt. June 13, 1821.*

"Three weeks ago yesterday, I had a call to visit Roxbury, a newly settled town, about twenty miles south of Montpelier. A great collection of people assembled; to whom I preached Christ, and at the close of the meeting, a number of the youth of both sexes came to me, and requested me to baptize them. I appointed a meeting next morning at 9 o'clock, and preached to a large and attentive auditory, from Acts ii. 37, 38.

"Men and brethren, what shall we do?" &c. Seven came forward and related what God had done for, and in their souls. I do not remember of ever hearing clearer testimonies given of a thorough work of grace on the heart, than was given by them all. They all wished to join this order of people. There were several aged fa-

thers in the place, who had belonged to the Calvinistic order of Baptist (but perfectly clear from every mark of fatality) who were alive in the work and ready and willing to take and lead the lambs of Christ. I thought it both wise and prudent to bind them together, and let them try to keep house, viz. meet every sabbath for public worship, maintain family and secret devotion, meet once each month to renew their covenant with God and each other, to live as Christians ought, &c. And to take the scriptures for their rule of faith and practice; and at their request or desire, put them under the watch and care of brother Sylvanus Robinson, a faithful young brother, and of good report, &c. Their number then was sixteen, and a good prospect of additions.

I, last Friday, met my brethren in Elder's conference for Quarterly-Meeting in Duxbury, Vt. found a heavenly union of soul and sentiment; two came forward and related their call of God to the work of the ministry, one of whom has been a Methodist local preacher a number of years, came well recommended, both as to his moral character and preaching gifts. He is to improve among us, and where God in providence shall call him, until our next Quarterly-Meeting in September next, thinking it prudent not to lay hands on any man suddenly.

Our Quarterly meeting, was attended with the divine presence and approbation of Christ; reports good from almost every branch, interspersed with powerful exhortations and shouting, such as we have never experienced before in

our meeting. All glory to God and the Lamb. We had the gospel preached to us in its purity, once on Saturday, and once on Sunday by brother Wetherbee of Stow. Once on Sunday in its own purity by brother Charles Bowles.

A glorious reformation has just taken place in Jericho, 30 miles from Montpelier, and the Macedonian cry is heard "come over & help us."

O! that God would carry on his work mightily, till the stone of Israel, cut out of the mountain, shall roll, until it becomes a great mountain and fills the whole earth. Let us my brethren in the ministry, remember this; that God has set watchmen on the walls of Jerusalem, which shall never hold their peace. Ye that make mention of the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a rejoicing in the earth. Amen."

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### 3. A CORRESPONDING LETTER.

"The church of God in the western part of the State of New-York, sendeth Christian Salutation to the Editor of the religious informer. That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. As we are sensible, that all the lovers of Jesus are always desirous to know the state and prosperity of Zion, and "as cold waters to a thirsty soul, so is good news, from a far country." We have thought proper to give information to our brethren in the eastern country, concerning the situation of Zion, in these regions. God has favored Zion in



this country, and in this letter, we wish to give public praise to his name. About the year 1810 Elder Nathaniel Brown removed from the State of Vermont into this uncultivated country. Soon after his arrival, he gathered a small church in the town then called Batavia : but since been incorporated, and now called Bethany, in the county of Genesee. Although the brethren were few in number, and doubtless felt themselves to be weak, and like lambs amongst wolves ; yet their cry was to the great shepherd for protection ; and God heard their mourning and made additions to them. (When Ephraim was a child the Lord loved him.) In about the year 1813, God was pleased to raise two more public gifts, which were engaged in the work, and laborious in traveling from place to place, and he blessed their labors. Some time in the year last named, the brethren, at a communion season thought proper to appoint a Quarterly-Meeting, and they appeared to be owned of God ; and for four years we continued our meetings once a quarter. The churches being considerable numerous, or at least remote from each other, we found it necessary for the accommodation of the brethren to divide our Quarterly-Meeting, and God has still favoured Zion. These two Quarterly-Meetings, in connexion with each other, have felt desirous to open some correspondence with our brethren in the east, and we can say, although not very numerous, yet God has greatly encouraged his people, & made them stronger than their enemies. The whole number of

brethren which compose these two Quarterly Meetings, is 615, the number of churches is 16, the number of Elders is 8.

The names and residence of the Elders are as follows :

NAMES.	TOWNS.	COUNTIES.	No. MEM.
Nathaniel Brown,	Bethany,	Genesee.	615
Hermon Jenkins;			
Nath'l Ketchum,	Pike,	do.	
Jonas Parmenter,	Attica,	do.	
Jonathan Hinkly,	Parma,	do.	
Josiah Fowler,	Ontario,	Ontario.	
Jeremiah Folsom,	Boston,	Niagary.	
Richard McCary.			

This done by order and in behalf of the church of God.

ABRAHAM FOLSOM.

N. B. These are the people, which have been called by us, the Bethany Quarterly-Meeting.

I rejoice greatly to hear of their prosperity ; & of the wonderful spread of the gospel in those regions. It is admirable to see, what has taken place in that new settled country, within eleven years past. This surely is the Lord's doing, and it is marvelous in our eyes ! I also rejoice that a door of correspondence is now open ; whereby we may become familiarly acquainted, and communicate to each other an account of the wonderful works of God. It will doubtless be as pleasing to them to hear from us, as it is to us to hear from them, as it seems to be the desire of all, to hear from all ; it becomes the duty of all, to do all that they can to promote such a correspondence ; by communicating to the Editor, all such information, as will be proper to publish in a religious Magazine.

*Editor.*

The following is a summary account of Ministers and churches communicated since my last, together with those received through the medium of the religious informer.

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STATE OF MAINE.

ORDAINED MIN.	TOWNS.	No. MEM.
Jeremiah Bullock,	Limington & Limerick, Bethel and Gilead,	120 13
	<i>New-Hampshire,</i>	
	Shelborne and Duran,	26
	Barrington 5th Church,	35
	Barnstead,	75
	Brookfield,	19
	Hanover,	31
Moses Bean,	Candia,	165
Wentthrop Young,	Canterbury,	128
Peter Philbrick, }	Deerfield,	60
Jonathan Kenny, }	Gilmanton, 1st Church,	118
Thomas Bell,	Newcastle,	35
Eben'r Knowlton,	Pittsfield,	130
	<i>Massachusetts,</i>	
Toleman,	Fitchburk,	28
	<i>Vermont,</i>	
Aaron Buzzell,	Strafford,	96
Nathaniel King,	East Randolph,	49
Thomas Muxley, }	Tunbridge 2d Church, {	East, 190
George Hackett, }		South, 32
Daniel Batchelder, }	Corinth,	84
Nathaniel Bowles, }	Northfield,	28
Nathaniel Jones,	Brookfield 2d Chuches, {	East, 30
		West, 9
	Vershire,	29
Ziba Woodworth,	Montpelier,	30



Charles Bowles,	Hemtington,	79
Calvin Huntley,	Duxbury,	21
B. Manard,	Hanesburg,	15
	Waterbury,	30
	Weathersfield,	10

## NEW-YORK, BENTON, Q. M.

Zebulon Dean,	Benton,	Ontario, County,	15
Menvah Dealing,	Lions,	do.	25
Sam'l Whitcomb,			
	Wayne,	Steuben,	15
Samuel Wire,	Phelps,	Ontario,	31
Solomon P. Plover,	Junius,	Senica,	15
	Dalmar,	Tioga,	17

## OWEGO, Q. M.

Edward E. Dodge,	Owego & Candor,	Tioga Count.	37
	Candor,	do.	59
John Gould,	Berkshire,	Broom,	28
	Choconet, Penn.	Susquehannah,	37

Total. No. 2014

Which being added to the total No. of the  
Bethany Quarterly Ministers above named { 615

Gives the aggregate No. of 2629

## REMARK.

It must be peculiarly interesting, and highly pleasing to the real friends of Zion ; who are daily praying for the spread of the gospel, and the universal reign of Christ ; to see what God hath wrought in the different parts of our country within a few years past. Especially to see the wonderful spread of the gospel, and increase of the Redeemer's kingdom among the newest settlements. To see Christianity in its purest form, planted with the settlement of our country ; and increasing with its population, must

*The best method of coming in to a complete Union, or  
Unity of the Faith.*

Unity is one of the greatest blessings, that ever was enjoyed among mankind. It is the beauty of, and a continual source of happiness in a family. The strength of an army—The glory of a kingdom—And the indissoluble bond, which connects, consolidates, and knits the saints together in divine love. And without which no family can be truly happy.—No army can prosper—No kingdom can stand, and no church can travel; and finally there can be no real happiness either here or hereafter without unity. The Psalmist commends it Psal. cxxxiii. “Behold, how good and how pleasant it is for brethren to dwell together in unity” he says, “It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there, the Lord commanded the blessing, even life forevermore.” Paul enjoins it Eph. iv. 3. “Endeavouring to keep the unity of the spirit, in the bond of peace.” St. Luke in his account of the Acts of the Apostles, tells us of a time of general and complete union among the Disciples of Christ, see Acts iv. 32. And the multitude of them that believed were of one heart and of one soul; neither said any of them, that aught of the things which he possessed was his own; but they had all things common—“And notwithstanding, the falling away, which followed

that time ; and the confusion which has since prevailed, in, and among the various sects professing christianity ; and which still, too much prevails ; even among those who profess experimental religion ; yet I think it is generally understood, and believed, by the truly pious, of all denominations, that such a time will come when all such confusion will be done away, and all those who are truly religious will come in the unity of the faith, and be of one heart and of one soul. This seems to be the prevailing desire, and that, which forms the climax in the prayers of all saints, " That the time may soon come, when the watchmen shall see eye to eye, and lift up their voice together, and that every thing which now divides the professed followers of Christ, either in doctrine or discipline, may all be done away ; and the good people be all of one heart and of one mind, and sing together in the heights of Zion." Now, if we believe that such a blissful state is attainable here on earth ; we must necessarily believe, that there is a way to attain it ; and means by which it is to be attained.

Many great and powerful efforts have been already made, by the prevailing sects, in their turn ; and even the most desperate means have been used, to bring the professors of christianity into a state of complete uniformity ; and the ambition of each of those sects, from erroneous principles, has led them to believe that their favorite creed, must be the standard, before which all the rest must fall ; and to which all the peo-



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sufferers ; but still one thing is admirable ; that notwithstanding all the opposition pure religion has met with in its progress among mankind, it still prevails ; and spreads its influence among the sons and daughters of Adam in a wonderful manner.

It is probable that the spirit of persecution yet dwells in the hearts of those who hold the form of Godliness but deny the power ; but light has so increased in the human family, and religious toleration become so general, that there is but very little said in these days, about the use of chopping-blocks stakes, and fire and faggots, and three corded whips, to bring people into a state of religious uniformity. But Christs ministers are travelling and promulgating the news of salvation ; and thousands are repenting and believing the gospel ; and praying that the watchmen may see eye to eye ; and many trials have been already made, and many methods proposed to come to a *unity of faith*. Some have thought, that if the ministers, could have a general conferance ; and converse familiarly on those points which are contròverted, that they might by that means come to a unity of faith : but notwithstanding such an interview might be very agreeable to the ministers of Christ, if it were practicable, yet it is unlikely that we shall ever witness such a scene on earth, even among the little few of our own denomination. Yet, I think there is a way that we may all keep the unity of the spirit, and all come in the unity of the faith. It is a subject that I have thought much



of, and have finally concluded that the best and only way for the Ministers of the gospel, and brethren in private capacity to come into this glorious union, is for each one to walk in Christ as they have received him, rooted and built in him, and established in the faith as they have been taught abounding therein with thanksgiving.

The very nature and spirit of pure religion, leads to unity and uniformity as naturally as the water runs down a declivity. Almost the first sound that we hear from a new born heir of grace, is, "Draw near all you that fear God, and I will tell you what he has done for my soul." Being let go he goes to his own company; he runs right to the people of God. He views the saints in comparison like angels. He knows no difference between them; and feels no partiality for one more than another. They all appear beautiful to him; whether black or white, rich or poor, bond or free, noble or ignoble; if they only love Jesus he esteems them as the excellent of the earth, and all his delight is to be with them. The language of his soul is, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and enquire in his temple."

He views himself but a stranger in Zion, and a babe in the kingdom, and views all the rest to be before him in grace and knowledge, and is willing to receive instruction from the very least of them. He feels the utmost anxiety to be a-

ble to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, and to be filled with all the fullness of God. It seems to be the desire of the newborn soul to be in complete uniformity with the followers of Christ, and the humbler they appear, the better it accords with his feelings. If they kneel when they pray, he'll kneel too—If they have laid aside all their superfluities and needless ornaments, he'll lay aside all his—The examples of the saints, are the most powerful admonitions and instructions to him—Every thing they do under divine influence appears beautiful to him. He cares not what the wicked world says, nor who laughs; if he can only have the approbation of God; and the testimony of his own Conscience, and a humble place among the followers of Christ. He can't bear the idea of being separated from the brethren; and there is nothing that gives him so much pain, as to hear a jarring word among the saints. This is certainly the case, with all who experience the religion of Christ, while in an infant state. It is, also, evident, that this is the case with all saints, whether young or old, when immediately favoured with the gracious influences of the divine spirit. And I have observed, that it is peculiarly so with them, upon a dying pillow. Love to one another, is the badge, by which we are known to be the disciples of Christ. “By this (said Christ) shall all men know that ye are my disciples, if ye have love one to another.” And

It is the most substantial evidence that we can have, that we have experienced a real change. "We know that we have passed from death unto life, because we love the brethren." And while the holy spirit is our guide, and the Bible our only body of divinity; we can always run sweetly together, and see eye to eye: for God has promised "To him that ordereth his conversation a right, will I shew the salvation of God." And there is no better way for all to come to a unity of faith; than for all to search the scriptures daily, and carefully do the will of God. For "If any man will do his will, he shall know of the doctrine." The sole cause, of all the division which has ever taken place among the professed followers of Christ, has been a *departure* from the real principles of the doctrine of Christ, and teaching for doctrine the commandments of men. It is therefore the duty of all who wish to come in the unity of the Faith, to search the scriptures daily, to know the will of God, and carefully do the same; and there is no doubt, if that is the case with us, when we meet on earth we shall love one another and see eye to eye, and if we never meet till we meet in another world we shall be united there.



## ALLENS CHOICE.

"Since the happy moment, never to be forgotten, that Jesus deigned to pluck me from the jaws of hell, and manifest his everlasting love to my soul by his spirit, I have not only vowed ; but still renew my choice to be for him only ; and am by his grace more and more delighted with his truth, in love with his perfections confirmed in his gospel, and determined to walk in his ways, and make his name my theme for time and eternity. Let the mercenary courtiers of popularity indefatigably pursue the empty sound of applause, the licentious waste all their fires, and stake their whole inheritance in a sensual paradise, let the obscene coquette, the self adoring fop, paint, powder, decorate, and hours at their glass, twist, screw, turn, and metamorphosis their noisious lumps of clay, to strole about as vassals in quest of eyes ; let sanguine heroes depopulate kingdoms, and wade through seas of blood to wear a scar of honor, and the lank-sided misor wear out life, starve body, damn soul, to fill a bottomless bay : be it my whole portion & labor, during my short race across this little world, to bear the grand commission once given from the throne of heaven to Mary Magdalene (who had been divested of seven Devils) *go quickly and tell that Jesus (the despised Nazarine) is risen, yea and lives forever more.*

## PERSEVERANCE.

The word *perseverance*, means persistence, or a steady pursuit of some object, or a diligence in the use of those means by which the desired object is to be obtained. Whether the object be of a temporal or spiritual nature. And when applied to things religious, it implies the utmost diligence in the performance of those duties required of us in the gospel. The word *perseverance*, is used but once in the Bible. And that is Eph. vi. 18. Praying always, with all prayer, and supplication in the spirit. And watching thereunto with all perseverance and supplication for all saints. The meaning of the word *perseverance* in this place, is so plain, that there is no reasonable ground, left for dispute, about it. It is here enjoined as a real duty; and not as a mere article of Faith. It is the same, as though, the apostle had said. Praying always, with all prayer and supplication in the spirit. And watching thereunto *with all diligence* or with steady aim. It is not only required of believers to do those duties but it is also required of them to be constant and diligent in the doing of them. See Prov. iv. 23. "Keep thy heart with all diligence." And ii. Pet. iii. 14. "Be diligent, that ye may be found of him in peace, without spot and blameless." The word *perseverance* also means a pressing forward toward the mark, a going on to perfection, and not a setting down on past experience or on something already, attained. A person may believe in what is called *final perseverance*, or that he shall finally and eternally be sav-

ed, but if he is not diligent, in the use of those means, which God has devised. What grounds has he for his faith? Faith without works is dead." Will a dead faith save him? It is a fact, that God has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us, exceeding great and precious promises; that by these we might be partakers of the divine nature; having escaped the corruption that is in the world through lust. Yet, it is equally as true, that all these promises are upon conditions of perseverance, or diligence in the duties of religion. See ii. Pet. i. 5. "Besides this, giving all diligence, add to your faith virtue &c. God, has also promised to mankind, a seedtime and harvest. Shall a man, therefore fold his hands in the spring? And say, "I believe in the promise. God has promised a seedtime and harvest, and I believe I shall have a good crop in autumn, whether I plow or not. God has promised and I believe I shall have a crop." Will he therefore have a crop; without the use of means? No, the same God, who promised a seed time and harvest; has also said. "He that sleeps in seed time, shall beg in harvest and have nothing. So Peter says, "If ye do these things ye shall never fall." "But he that lacketh these things, is blind, and cannot see a far off; and hath forgotten that he was purged from his old sins." The truth is, God has made men rational, intelligent creatures, moral agents and governs them by special laws, and



requires special obedience of them ; and promises his blessings to those who are willing and obedient : but threatens with destruction, those who refuse and rebel. All the promises of God to mankind are upon conditions, and the conditions, are all on mans part : but the promises are all on Gods. And in order that we may have the fulfilment of the promises we must be found in the condition. Again the conditions of the promises are all expressed in present tense for instance. *Ask*, and ye shall receive, *seek*, and ye shall find, *knock*, and it shall be opened unto you. *Ask*, *seek* and *knock*, are all conditions and are all in present tense. Shall receive, shall find, it shall be opened, are the promises. So, "He that *believeth* on me as the scriptures hath said, out of his belly shall flow rivers of living water." "And he that *believeth* and is baptized shall be saved." "He that *endureth* to the end the same shall be saved." "He that *overcometh* shall inherit all things : but there is no promise out of the path of obedience. We, therefore, who profess the religion of Jesus Christ ; ought to live daily as we profess, denying ourselves of all ungodliness, and every worldly lust, and live soberly, righteously, and godly, in this present world. We ought to be steady in our profession of religion ; and steady in the duties of religion, both in the closet, in our families, and in public. We ought not to let any trifling concern, hinder us from spending a proper share of our time in searching the scriptures, nor any common business, or little indisposition of body, hinder us from attend-

ing our established meetings. I believe, with common prudence, there is not much danger of people, becoming poor, by spending a reasonable part of their time, in attending upon the public worship of God, or of their catching cold by going to meeting. I have attended a good many thousand public Meetings within thirty years; and perhaps as many large assemblies, as any of my cotemporaries. I have attended crowded assemblies in meeting-Houses, and with thousands in fields and groves; and sometimes where the people have been obliged to climb the trees to hear the word of God. But I have never known a single instance of ones dying in any of those assemblies, nor a leg, or an arm broke, or an eye put out. And I have baptized hundreds in the cold months of winter, both male and female, and I never took cold myself, nor never knew any one of them to take cold. While I have been frequently called to the house of mourning; to deliver the funeral Sermon, and have seen the solemn procession formed; and the grave yard filling up, with the remains of persons who have gotten their death by surfeiting in ball rooms, and by the gratification of pride, and by other intemperate conduct. God ever watches over his people, and especially the assembly of his saints, when met for his worship. "The eyes of the Lord are over the righteous, and his ear is open to their prayer; but his face is set against them that do evil."

*The Traveling Ministers Pocket Companion.*

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ELIJAH'S example declares,  
Whatever distress may betide ;  
The saints may commit all their cares,  
To him who will always provide.

When rain long withheld from the earth,  
Occasion'd a famine of bread ;  
The Prophet, secur'd from the dearth,  
By Ravens was constantly fed.

More apt for to rob, than to feed,  
Are Ravens, who live upon prey :  
But where the Lord's servants have need ;  
His goodness can find out away.

Thus worldings, thought Ravens indeed ;  
Though greedy and selfish their mind ;  
If God has a servant to feed,  
Against their own wills can be kind.

And Satan the Raven unclean,  
Who croak in the ears of the Saints ;  
O'er rul'd by a power unseen,  
Administers oft to their wants.

God teaches them how to find food,  
From all the temptations they feel ;  
The Raven who thirsts for my blood,  
Has help'd me to many a meal !